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ADVOCATE OF PEACE, NO. XI.

THE DUTY OF MINISTERS WITH RESPECT TO THE CAUSE OF PEACE.

I. RELIANCE OF THE CAUSE ON MINISTERS.

THE cause of peace has been for some time before the public. Its sole object is the abolition of war; and this object it hopes to accomplish only by the influence of the gospel rightly applied. Its principles, pervading more or less the whole New Testament, we regard as an integral part of Christianity, and binding, equally with its other truths, on all the followers of Christ. These principles, too generally neglected for ages, we wish to have re-enforced, "line upon line, precept upon precept," until they shall leaven all Christendom, and cause its nations to cease from the art of war forever. Our measures all aim at this single object. We wish, mainly through the pulpit and the press, to illustrate the guilt and the evils of this custom, and thus form a public sentiment which shall lead to the establishment of some permanent tribunal for the peaceful adjustment of all difficulties between civilized nations.

Here is a proper field for *specific effort*. The object distinct, and vastly important; the main principles clear, and well settled in the word of God; the measures simple, practicable and efficient; the long continuance, wide diffusion, and deep inveteracy of the evils we seek to do away; the slumbers of the Christian world over them age after age; the necessity of special, combined, vigorous efforts for their removal; the perfect certainty of success guarantied by the promises of God; — all these considerations conspire with others to enforce upon us the claims of this cause as indispensable to the world's entire and thorough conversion.

Success here depends chiefly on the ministers of Christ; and to them we confidently look for spontaneous and effective coöperation. They are our main allies; they are our chieftains; and under their banners it is that we wish to rally in this cause. It is preëminently their own; and they must lead its van, or it never can succeed. Ambassadors of the Prince of Peace, it is their appropriate business, their imperative duty, to foster this cause, and become its pioneers and champions.

Nor will the ministers of Christ disappoint the confidence we thus repose in them. Their character and their office pledge them to the cause of peace. Leaders in every other good work, they will not long neglect this. They need only the light requisite to full conviction; and we beg their candid, earnest, prayerful attention to the *special claims of this cause on all preachers of the gospel*.

II. PEACE A PART OF THE GOSPEL.

Peace is the very motto of our religion. It forms one of its marked and most glorious peculiarities. It is one of its grandest objects, a point to which its precepts, provisions and influences confessedly tend as their final result. Its spirit pervades the New Testament. The whole Bible

is a statute-book of peace. Our heavenly Father is the God of peace. Our Redeemer is the Prince of Peace. The Holy Ghost is the Spirit of peace. Heaven is the abode of perfect and everlasting peace. Peace was a leading theme in the instructions of Christ, and a prominent trait in his character. His entire doctrine was peace; his spirit was the very essence of peace; his whole life was an exemplification of peace; peace was the special legacy he bequeathed to his disciples; and, just before bowing his head in death on the cross, he prayed for his murderers, and thus set an example for all his followers down to the end of time.

War is implicitly condemned even in the Old Testament. We grant that the Israelites were expressly commanded to wage against the Canaanites wars of aggression, conquest and extermination; but their example in this respect can no more sanction the custom of war than that of Abraham sacrificing Isaac could justify infanticide, or the polygamy and concubinage of patriarchs could license us to indulge in the same practices. Such cases cannot be drawn into precedents to nullify God's plain, unequivocal commands; and in the precepts even of the Old Testament, you will find nothing to justify the wholesale robberies, murders and devastations legalized in war. Our Savior teaches us, that the sum of the law and the prophets is to love the Lord our God with all the heart, and our neighbor as ourselves; but every form of war contravenes both of these comprehensive precepts, and uniformly leads, if it does not compel, its agents to tread them under foot.

Every command of the Decalogue is a virtual prohibition of this custom. The first three prescribe our duties to our Maker, and require us to have no other gods before him, never to take his name in vain, and neither to worship nor make an idol of any object in the universe; but war, the offspring of a barbarous paganism, and the nurse of impiety and blasphemy, most notoriously violates each of these precepts. The fourth commandment, auxiliary alike to our social and our religious duties, bids us "remember the Sabbath-day to keep it holy;" but war refuses to acknowledge any Sabbath, and even compels its servants, at the point of the bayonet, to disregard and desecrate this day of God. The other six commandments require us to honor our parents, and to abstain from murder, and adultery, and theft, and false witness, and covetousness; but does not every body know that war is a direct violation of all these precepts, and lives only by the very sins here prohibited? It is utterly impossible to reconcile war with any part of the Decalogue; and a strict enforcement of its requisitions would constrain the nations to cease from this savage custom forever.

But the gospel is still more decisive. Its spirit, its object, its principles, its means, its motives, all are the very reverse of those which characterize every form of war. It requires in the Christian, qualities which no soldier can possess without ceasing to be a soldier. It enjoins duties absolutely incompatible with his alleged obligations. It forbids the very things which constitute the character and business of the warrior. It condemns all the moral elements of war.

We cannot stop here to illustrate these positions at length; but just glance at the first ten verses of Christ's Sermon on the Mount. The blessings of heaven he there pronounces upon the poor in spirit, and them that mourn; upon the meek and the merciful; upon the pure in heart, and those who hunger and thirst after righteousness; upon peacemakers, and those who rejoice in the unresisting endurance of persecution for righteousness' sake. Does any one of these qualities properly belong to the warrior? Is not the want of them all his best qualification for the trade of human butchery? Can he possess them, and still continue his work of pillage and murder?

Recall a few passages of the New Testament. *Thou shalt love thy neighbor as thyself. Do good unto all men. Never do evil that good may come. Avenge not yourselves. Whatsoever ye would that men should do unto you, do ye even so to them. Love your enemies, bless them that curse you, and do good to them that hate you. Have peace one with another. Follow peace with all men. Be gentle, showing all meekness unto all men. Lay aside all malice. Put off anger, wrath, malice. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. See that none render evil for evil. Recompense to no man evil for evil. Resist not evil ; but overcome evil with good.*

We have no space for a critical examination of these passages ; but is it possible for any degree of exegetical ingenuity or perverseness to torture them into the least approval of war ? ' This custom contravenes every one of them ; for it proceeds on the very principle of *hating* our enemies, of taking vengeance into *our own* hands, of overcoming evil *with evil*, of doing unto others just what we would *not* have them do to us, of cherishing, instead of laying aside anger, and wrath, and malice, and the whole circle of malignant passions.

But do you doubt the import of such passages, and ask for an infallible commentary upon them ? Then go to the example of our Savior himself, and trace the corresponding practice of his apostles, and his followers as a body during the purest era of our religion. Christ never lifted a finger of violence to preserve even his own invaluable life ; he frowned instantly upon the disciples for proposing to call fire from heaven, and destroy his enemies ; he rebuked the generous ardor of Peter in drawing the sword for his defence ; and from the time that he bade the impetuous apostle put up his sword, and forewarned the world, that all those who "take the sword, shall perish by the sword," we hear of no Christian killing his enemies under any pretext, till near that fatal era when the church was united with the state early in the fourth century. Even German critics, and infidel historians aver, that the doctors of the church before that time were for the most part absurd enough to insist on the utter inconsistency of war with Christianity.

We are not now debating the question of strict self-defence. On this point there is an honest diversity of opinion even among good men ; and we leave them to settle it for themselves in the light of revelation. But we utterly repudiate the idea, that the gospel sanctions a shred of the war-system. They are antagonist principles. War is the very antipodes of Christianity ; and you can unite them no better than you could mix oil with water, blend light with darkness, or commingle heaven itself with hell. War is a cluster of sins. It repeals or violates the very first principles of morality and religion. Scrutinize every one of its moral elements ; scan its aims, its motives, and its means ; see what guilty passions it every where kindles into a flame, what deeds of horror it perpetrates as necessary for the accomplishment of its purposes ; trace its origin, its progress, the whole train of its legitimate, inevitable consequences both for time and for eternity ; and can you point us to a single aspect of this custom that is congenial with a religion of perfect purity, peace and love ?

We insist, then, on the duty of all preachers to enforce this part of Christianity. Christ bade his apostles "go into all the earth, and preach the gospel to every creature, teaching all things whatsoever he hath commanded." This command is the standing directory of his ministers down to the end of time, and requires them, on peril of his high displeasure, to preach the pacific as well as all the other principles of his gospel. They are certainly a part of the "all things whatsoever he hath commanded." They are as truly a part of the gospel as the doc-

trine of regeneration, atonement or final retribution, as the duty of repentance or faith ; and we see not how any man, ignorant of these principles, or unprepared to inculcate them aright, can regard himself as duly qualified to preach a religion of peace. He has not yet learned the whole alphabet of Christianity ; and shall the man who cannot, or will not preach peace, presume to call himself a proper ambassador of the Prince of Peace, a competent expounder of the gospel of peace, a consistent example or promoter of a religion of peace ? How applicable to such a preacher the infidel's keen rebuke, — "Ye bungling soul-physicians ! to bellow for an hour or more against a few flea-bites, and not say a word about this horrid distemper which tears us to pieces !"

The duty is undeniable. You are bound, as a minister of Christ, to preach the gospel, the *whole* gospel ; but, if you have never inquired what it teaches on the subject of peace, can you be sure of "declaring all the counsel of God ?" If you have inquired, but are still in doubt, ought you not, without delay, to solve these doubts, and settle your belief on this as on every other part of the gospel ? If you hold its pacific principles, but are unable to enforce them aright, ought you not to qualify yourself for this service just as you do to inculcate repentance, faith, or any other Christian duty ?

Perhaps, however, you will reply, that your views of peace differ from ours. But will this excuse you for neglecting the whole subject ? We may be wrong ; but we insist on its being your duty to inculcate the principles of Christ and his apostles. You must determine for yourself what they teach ; but, because you understand them differently from ourselves, can you refuse to preach what you regard as the real import of their instructions ? We may differ quite as much in our views concerning regeneration, or the character and offices of Christ, or the nature of saving faith ; but would you deem this a sufficient reason for neglecting to enforce what you find in the Bible on those subjects ? Then must you exclude the whole gospel ; for there is more or less diversity of views respecting every one of its peculiar truths. There would be an end also to all preaching ; for, if you may refuse to preach because you differ from us, we may refuse because we differ from you, and every body else because somebody differs from him, and thus nobody is left to inculcate any part of the gospel.

But you may tell us you do preach peace. If so, we rejoice ; but are you sure you inculcate what the gospel teaches on this subject ? Have you drawn your views pure and fresh from that fountain ? Do you urge all under your influence to love their enemies as themselves, to live peaceably with all men, to turn the other cheek to the smiter, not to resist evil, but overcome it only with good ? Do you teach these principles as exemplified by Christ himself ? Do you apply them to the intercourse of nations as God's last remedy for war ? Do you inculcate them as plainly, as frequently, as earnestly as you would other requisitions of the gospel ?

Would to God that all ministers had always done so. But alas ! how few have ! Had they, would Christendom have been for fifteen centuries one vast aceldama ? Would its surface have been to this day whitened with human bones ? Would its two thousand war-ships have now been ready to launch their volleys of death, its four millions of warriors on tiptoe for carnage and devastation, and its thousand millions of dollars wasted every year for the support of its war-system even in peace ? One thing is certain, — either the gospel on this subject has not been preached, or it has no power to make men "beat their swords into ploughshares, and their spears into pruning hooks."

We rejoice that so many ministers of Christ have at length begun to

perform this part of their duty; and the day, we trust, is not far distant when peace, as an element of Christianity, will be enforced, just like repentance and faith, wherever the gospel is preached. Ministers of every name are fast coming right on this point; and ecclesiastical bodies, representing Congregationalists, Baptists, Methodists, Presbyterians, and other denominations of Christians, have passed strong resolves, declaring, "that it is the duty of ministers to preach in favor of the cause of peace as a prominent part of the gospel;" and "that peace, being confessedly a part of the gospel, ought, in its spiritual aspects and bearings, to be inculcated, like any other part of the gospel, in the *ordinary* course of instruction by ministers, parents and teachers."

III. PEACE AUXILIARY TO THE WORK OF THE CHRISTIAN MINISTRY.

The object of the Christian ministry is no less than the salvation of the whole world. Our Savior's last command requires them to evangelize all nations; this commission can be perfectly fulfilled only by bringing every dweller on earth under the saving power of his gospel; and whatever subserves the purification of his church, the spread of his truth, or the conversion of men either in Christian or pagan lands, is a handmaid to their sacred work.

Such an auxiliary is the cause of peace. It would exert a benign influence on ministers themselves. Its spirit would improve their character, and greatly increase their usefulness. A temper, too nearly allied to that which kindles the strife of nations, has in almost every age wasted no small part of their energies in mutual conflict. The spirit of peace, constantly pervading them all, would have doubled, if not quadrupled, their success in winning souls to Christ.

A similar effect it would produce on private Christians. It would elevate their entire character, and qualify them to become far more successful co-workers with God in the salvation of mankind. It would heal open dissensions, allay secret animosities, and thus prepare many a church, long barren and desolate, for precious seasons of refreshing from the presence of the Lord. The war-spirit in Christians has sadly marred their character, grieved away the Spirit of God, and probably destroyed more than half their capacity of usefulness to the souls of men.

Glance at the opposition of war to the work of salvation in Christian lands. It turns attention away from the concerns of the soul. It disqualifies men for a saving reception of the gospel. It opposes a thousand obstacles or neutralizing influences. It generates ignorance and infidelity. It occasions a general disregard and contempt of all religion. It is a vast hotbed of intemperance. It reeks with the foulest licentiousness. It multiplies every species of vice and crime.

War also withholds the means of grace. The four millions of soldiers now in Christendom, it deprives even in peace of nearly all religious privileges. It gives them no Bible; it allows them no Sabbath; it provides for them no sanctuary; it does not even insure to them the rights of conscience. It treats them as so many brutes or machines.

War tends, likewise, to destroy the efficacy of the best means of grace. It blinds or steels mankind against their power. It debases the understanding, and sears the conscience, and turns the heart into flint, and hardens the whole soul against the truth and Spirit of God. Could you, with any hope of success, preach the gospel to men all ablaze with the passions of war? As well might you think of reaping a harvest from seed sown upon an ocean of fire. War is the work of demons incarnate; a battle is a temporary hell; and could you make the whole earth one vast

battle-field, it would thus become an outer court, a portico to perdition. Kindle the war-flame in every bosom; and from that moment must the work of salvation cease every where; nor ever could it begin again, till those fires were more or less quenched.

The case is plain. Does not war engross and exasperate the public mind? Are not its fleets and armies so many caldrons of wrath boiling with animosity, malevolence and revenge? Does it not cover the land with a sort of moral malaria infecting more or less the life-blood of almost every soul? Does it not pour over empires a gulf-stream of the foulest vices, and the fiercest passions? Does it not accumulate a mass of abominations that drive the Holy Spirit from his work of renewing and sanctifying the hearts of men? Let the war-cry ring from Maine to Florida, from the Atlantic to the Rocky Mountains; let the bitter, reckless strife of war-parties divide, exasperate and convulse this whole nation; let the war-spirit pervade our halls of legislation, and our seminaries of learning, every church and family, every pulpit, periodical and newspaper; let recruiting rendezvous in every considerable town, and encampments of soldiers in every section, and war-ships anchored in our harbors, and armies marching in every direction through the country, and battle-fires lighted among our hills and valleys, and every mail filled with news of victory or defeat, conspire to keep the public mind continually stretched to its utmost tether of interest in the progress of the war; and how soon would the Spirit of God fly from such "realms of noise and strife," to return no more for years!

The history of Christendom furnishes ample, humiliating proof of these positions. The wars of the Reformation, destroying no less than thirty millions of lives, put a stop to the progress of that glorious reform which Luther had so nobly begun. A like result followed more or less the religious wars in England and Scotland. The blessed revivals in our own country, commencing in 1739 under the labors of Whitefield, came to an end at the outbreaking of the first French war in 1744; and from that time till long after the close of our revolutionary contest, those heaven-sent refreshings were, "like angel visits, few and far between." The degeneracy of New England, greatly accelerated by those wars, has continued to this day; and never, till the millennium, will even the land of the Pilgrims regain those moral and religious habits which she had in the halcyon days of her forefathers.

Scarcely less fatal is war to the spread of Christianity. It exhausts the resources of the church; and already has she lost in this way a far greater amount of treasure and of blood than would have been requisite under God for the world's conversion. The war-system of Christendom absorbs even in peace not much less than \$1,000,000,000 every year. In our war with the Seminoles, every Indian, killed or captured, must have cost us an average of ten or fifteen thousand dollars! Our revolutionary war required on both sides an expenditure of not less than \$1,000,000,000; the incidental losses must have been still greater; yet, if only equal, the bare interest at five per cent. on the aggregate would bring an annual income of \$100,000,000; one half, perhaps one third, of which would sustain all the thirty thousand missionaries necessary, according to the estimate of Gordon Hall, to evangelize the world! Our contest for independence sacrificed 300,000 lives; the wars of Napoleon, more than 5,000,000; all the wars consequent on the French Revolution no less than 9,000,000! How small a fraction of such sacrifices of life would be demanded in the work of preaching the gospel to every creature!

Glance at the effect of this custom among ourselves on the heathen. It has filled them with prejudices well nigh invincible. They have got their views of Christianity, not from her Bible, not from her missionaries,

not from any of her real votaries, but from the history of Christendom written in blood, or from fleets and armies sent under Christian banners to burn their villages, plunder their cities, and ravage whole empires with fire and sword. They regard Christianity as a religion of blood, and its followers as aiming solely at conquest, plunder and power. Its pretensions of peace they spurn as base, arrant hypocrisy. Its name rings in their ear as the knell of their own ruin. They hate it, they scorn it, they dread it, they arm themselves against it; all because the wars of Christendom have belied its real character. All other causes put together, except depravity, have scarcely thrown so many obstacles in the way of evangelizing the world; and never, till this chief obstruction is removed, can you construct a great moral railway on which the car of salvation shall roll in triumph over the whole earth.

There is no end to considerations like these; but we cannot pause here to show you how far the practice of war is now crippling the moral energies of the church;—how it debases her character in the sight of man and of God;—how it hangs upon her bosom like a mammoth incubus;—how many ages it has already put back the promised day of a world's salvation;—or how impossible it will be, so long as it is tolerated among Christians, for the millennium ever to come!

Now, if there is any truth in these statements, is it not high time for the ministers of Christ to bestir themselves in earnest on this long-neglected, momentous subject? Charged with the care of souls, will they not set themselves in every possible way against such a wholesale destroyer of mankind for eternity? Sent forth on the godlike enterprise of bringing all nations back to holiness and heaven, can they overlook the claims of a cause so closely linked, so completely identified with the salvation of our world?

IV. ABILITY OF MINISTERS TO PROMOTE THE CAUSE OF PEACE.

The influence of the clergy is proverbial. Their character, their office, their relations to society, all arm them with a vast amount of moral power. Their talents and knowledge, their mental discipline, their skill in the arts of logic and eloquence, their high repute for virtue, piety and benevolence, enable them to give tone to public sentiment on all moral and religious subjects.

Such is the design, such the effect of their office. God has appointed them as spiritual guides to his people. They are the moral guardians of the community. They are pioneers of truth, righteousness and salvation. They are chosen for the very purpose of moulding opinion and character to the will of God. And they have the best facilities for this purpose. They speak in God's name, on God's day, from God's word. They can reach the individual and the general conscience. They are welcomed to the bridal throng, to the quiet fireside, to the sick chamber, to the bed of death, to the group of weeping mourners. Almost every mind is open more or less to their influence. They have the ear of parents and teachers; and these are scattering, thick and fast, the seeds of character through the community. They have access to the mother's heart; and her children will reflect the form and hue of her own image. Old and young, high and low, male and female, come every week, if not every day, under their influence. They touch the great main-springs of the moral world. Their influence is felt in the farthest and minutest ramifications of society. They wield in the gospel an instrument of vast power over the understanding, conscience and heart. They are the chief depositaries of moral power; they hold in their hand the helm and the main-spring of nearly all the instrumentalities employed for the spiritual renovation of

mankind ; and, without their coöperation, no enterprise of benevolence or reform can ever work its way to complete success.

We appeal to the past and the present. Who disenthralled half a continent from papal bondage? Who roused the mass of British minds to crush slavery and the slave-trade? Who led the van in the cause of missions, of temperance, and every kindred work? Who are still the chief agents in sustaining all the great moral enterprises of the day? We challenge you to show us one that has reached any considerable degree of success without their hearty and zealous coöperation.

The cause of peace is equally under their control. As messengers of the Spirit of peace, it is peculiarly their own; its fate under God is in their hands; and it is obviously in their power to set and keep at work a train of influences sufficient to extirpate war from every Christian land. Let them gird themselves in earnest for this work; let them pray, and plan, and toil for it as one of the main objects of their ministry; let them concentrate upon it their utmost energies, and use aright every means within their reach; let them all unite as one man in this blessed cause, and make every pulpit on earth echo the Sermon on the Mount; and ere long would they revolutionize the war-sentiments of all Christendom, and put an end forever to its trade of robbery and blood.

V. HOW MINISTERS MAY AID THE CAUSE OF PEACE.

If ministers of the gospel would render this cause any essential service, they must qualify themselves for the work. They must take a deep interest in it as an element of the gospel, and a part of the instrumentalities requisite for the world's conversion. They must imbue their own minds with the spirit of peace, and study the Bible until their views are fully settled on this subject.

No wonder at the apathy of ministers who pay no attention to this cause. We would scarcely give a fig for all that such men will ever do to advance it. Can we expect them to write, or preach, or converse upon a subject they do not understand? Can they understand what they have never examined, nor ever will examine? Will they plead for an object whose importance they never felt? Will they labor for a cause they neither value nor love? Here is the explanation of nearly all that indifference about the cause of peace which is so disgraceful to many a reputed minister of Christ. They do not understand it! And will they ever understand this or any other subject without examination? Their views are not settled upon it! And do they expect or desire to settle them without inquiry? But they do not feel a sufficient interest! And how are they to acquire such an interest? By continuing to neglect the whole subject? How did you become a friend, an advocate, a champion of the temperance or the missionary cause? You read; you conversed; you reflected; you prayed; you wrought it into your very soul, and made it a part of yourself. Do the same in the cause of peace; and you will ere long have such views of its importance, such a conviction of its claims, such strong desires for its speedy and universal success, as will never let you sleep over it again.

Numberless are the ways in which ministers could serve this cause. They might introduce this subject into seminaries of learning, ecclesiastical bodies, and religious publications. These are the great centres of moral influence; and the main-springs at work here, are mostly in the hands of Christian ministers, and might be so wielded as ere long to exorcise the war-spirit from all Christendom. — Our seminaries are nearly all under their management or influence; and they might, if they would, make every one of them a nursery of peace to train up a generation of

peace-makers. Some associations of ministers have discussed this subject for days; many have passed strong resolves in favor of the cause; and, if thus examined and recommended by all ecclesiastical bodies, its influence would come ere long to leaven the whole community. The religious press, an engine of vast and increasing power, is mainly under their control; and if they would employ it in the diffusion of pacific influences only as much as they have done in the cause of temperance, and some other departments of benevolence and reform, we should soon witness in all reading communities a marked change of opinion and feeling on this subject. The press has already lent us important aid; it is ready to perform almost any amount of service we may ask; and, if well qualified friends of peace could be found in the vicinity of these great moral laboratories to furnish able, popular articles on the subject, nearly every religious paper in the land would cheerfully open its columns. But on whom shall we rely for such aid? Few but ministers will or can render it; and earnestly do we hope they will ere long make every religious, if not every secular periodical in Christendom teem with appeals in behalf of this cause.

The pulpit, however, is our chief ally; and fain would we press all its incumbents into zealous coöperation. They ought to preach peace not as a mere result of Christianity, but as one of its grand elements; not as one of its twigs or leaves, but as a portion of its very root and trunk. So did our Savior preach; and his ministers, in imitation of such an example, should enforce the principles of peace as faithfully as they do repentance or faith.

How this can best be done, every preacher must determine for himself; but the subject is so imperfectly understood, and yet so important in its principles, connections and bearings, that we think an entire discourse should be devoted to each of its main points, and others be introduced into sermons on ordinary subjects by way of illustration and inference. Passing allusions and incidental remarks will never suffice. There must be thorough discussion; a full, distinct exposition of principles; a clear, forcible, spirit-stirring exhibition of the whole subject. The aspects of this cause are sufficiently various, important and interesting to furnish all the subjects a preacher can ask. While some of these will call for extended discussion, a great variety of common topics will be found by an intelligent, wakeful friend of peace to admit and even require an incidental application to the cause; and we know of no way more likely to correct misconception, to eradicate error, and establish truth. In neither case should a subject so prominent in the instructions of our Savior, be thrust, as if it were a theme unfit for the Sabbath, into a fast or a thanksgiving. Some of its secular aspects should be presented on such occasions; but its main points, being strictly and highly evangelical, ought to be discussed, like any other part of the gospel, during the ordinary services of the sanctuary.

But ministers should not stop with the instructions of the pulpit. They can often weave this subject into lectures before a Bible class, into exhortations in the conference-room, into reports or addresses at the monthly concert, into exercises at other religious meetings, into their daily interviews with their people from house to house. There is need of reiterated inculcation; and they should lose no favorable opportunity of calling attention to this long-forgotten part of the gospel.

It may, also, be well for every pastor to procure from his church an expression of their views on this subject. They now stand before the world as abettors of the war-system; and it surely becomes them forthwith to inquire how much longer they will remain in a predicament so disreputable to their profession as followers of the Prince of Peace. For ages have

Christians as a body lent their countenance to this custom; and in vain will you search through fifteen centuries for the record of a single testimony borne by the church of Christ against this foulest of all libels on her character. We are held responsible more or less for the abominations of war among ourselves; and, if we would wash our hands from its pollution and blood, we must publish our belief of its utter incompatibility with our religion. Are the members of a church unprepared for such an avowal? Then let the pastor make haste to spread before them all the light requisite for an intelligent decision; and when they are duly prepared, let him procure a formal expression of their views, and see that it is entered on their records, and published to the world. Can any church do less than this?

Especially should pastors encourage prayer for the universal prevalence of peace. They could easily train the church to remember this cause in the closet, around the family altar, at the monthly concert, in the social meeting, in the house of God. And is it too much to ask from the disciples of the Prince of Peace a general concert of prayer once a year for the spread of peace through the world? It will depend on the pastor to say whether such a concert shall be well attended, or even observed at all. He might, by a discourse on the Sabbath preceding, and by statements at the meeting, give it an interest sufficient to call out large numbers. He might breathe through his whole church a spirit of prayer as habitual and as earnest for this as for any other object. Such prayer is just as indispensable to the peace as to the conversion of the world.

Still more do we need the pastor's influence in procuring funds. If he objects, or is only indifferent, we can expect little or no aid from his people; but confiding in his judgment, they will seldom, if ever, refuse their contributions to an object properly introduced and recommended by him. We depend entirely on the liberality of the Christian community; and we look mainly to the spontaneous coöperation of pastors for that pecuniary aid which is just as necessary for this cause as for that of missions. Not that we need as much money; but we must have, in order to success, far more than most persons suppose. We must send forth lecturers, and support agencies, and scatter popular books, and tracts, and periodicals through the length and breadth of the land; and to sustain such a system of indispensable means with vigor, would require not less than \$50,000 a year; ten times more than the friends of peace in our country have ever (1838) contributed in a single year to this enterprise. No cause ever did, none ever can succeed without more means. Howard expended from his own purse an average of nearly \$10,000 a year for sixteen years, in the comparatively trivial cause of Prison Discipline; the single State Temperance Society of New York raised in one year about \$40,000; the Anti-Slavery movement in this country has occasioned an annual expenditure of more than \$100,000; and is the Peace Reform, the most magnificent and arduous of them all, to be accomplished with the paltry sum of three or four thousand dollars a year? It is vain to hope for success without a large increase of funds; and the Christian community should no longer delay their arrangements to support this cause as they do other benevolent enterprises.

In many other ways could ministers easily aid us; but a heart-felt interest in the cause would be the best suggester of means and methods. They can lend it their countenance on all proper occasions; they can start and guide inquiries concerning it; they can introduce the subject into lyceums for dissertation and debate; they can circulate publications on peace among their people; they can in a thousand ways scatter light, awaken interest, and give the cause favor and currency through the community.

VI. OBJECTIONS.

1. 'Peace is doubtless a good object; but I dislike the process of forming public opinion by conventions, societies, and set resolves, as likely to check the healthful, independent action of individual minds, and to create a factitious, morbid sentiment on the subject.'

But how does this objection, applicable alike to societies for any object, apply to the course we here urge? We ask you not to join a peace society, but simply to aid the cause of peace as understood by yourself, and to inculcate those principles of peace which you believe to be taught in the gospel. We are merely pressing upon you a plain, acknowledged duty; and will the mistaken zeal of others excuse you from its performance? Do you deem them extravagant and visionary? So have some friends of temperance and of missions been; but would you for such a reason have abandoned those enterprises? You may take your own way of doing this part of your duty; but we insist upon your doing it in *some* way.

2. 'But I doubt the expediency of so many organizations. They encroach upon the province of the church, and would leave her no work, no honor, no influence. We have already too many societies that are the children of the church; and, whatever needs to be done in the cause of peace, let her do it.'

Very well, if she *will* do it; but, if *not*, shall it never be done? We wish simply to make her do it, and to secure your aid in rousing her to the work. Had ministers and Christians always done their whole duty on this subject, there could have been no occasion for peace societies: and, whenever they shall come to do it, all these associations will of course be merged in the church as God's own society for the world's entire and perpetual pacification.

But is the American Peace Society an alien to the church? No; it is as truly one of her children as the Foreign Missionary Society. Like that, it was organized by the advice of her leaders; it has attempted nothing more than to carry into operation the very measures they have publicly recommended; and from the first it has been sustained almost entirely by her efforts, prayers and contributions. It is in fact an instrument of her own for promoting her own cause in her own way; and heartily should we rejoice to have her take the whole reform out of our hands, and annihilate all peace societies by doing their work herself, and thus superseding their necessity.

3. 'But there is no need of special efforts in this cause.'—No need! Eighteen centuries of the gospel itself gone by without the extinction of war in a single country; Christendom recently drenched in blood, and bristling even now with four millions of bayonets; the church herself gangrened more or less with the war-spirit, and impeded by the war-system in all her plans for the salvation of men whether at home or abroad; Christianity libelled, souls ruined, and the world's conversion retarded for ages by this custom; and yet no need of any efforts for its abolition

4. 'The gospel alone will do the work. Preach its *general* truths; and they will banish this and all other evils from the earth.'—But, can you preach the gospel, the whole gospel, without preaching its truths in detail? All truths in general, but none in particular! Here is an atheist, there an infidel; and would you think to reclaim them without an argument applicable to their case? Would you shun such particulars as repentance and its fruits? Would you never dissuade the drunkard from his cups, or the profane swearer from his blasphemies, or the debauchee from his profligacy?

gacies, or the pagan from his worship of idols, or the warrior from his trade of robbery and murder?

5. 'Surely I would; but there is no need of *my* coming out on this subject. I am well known as a friend of peace; and it would be superfluous for me to re-assert my views.'—Not plead the cause of peace because you are its well-known friend! You are a friend of temperance, and therefore need not examine or urge its claims any more! You are pledged to the cause of Tracts, and Bibles, and Missions, and Sabbath schools; and all this a reason why you should do nothing in their behalf! A well-known friend to all the truths of the gospel; and it would therefore be superfluous for you to preach any one of them!

6. 'But I am jealous of every reform as tending to all the extravagances of radicalism; and, though the cause of peace has developed few tendencies of this sort, I fear such a result too much to join the enterprise.'

But this is just the way to insure and to hasten such a result. The cause of peace *must* go, or there is no truth in the Bible; and, if you refuse to promote it in your own way, others will do it in their way. You may now take hold of it, and mould it to your pleasure; but, if you still keep aloof, and continue long to carp, and cavil, and object, *without doing aught for the cause*, it will ere long pass irrecoverably from your hands, and its leading friends, misrepresented, thwarted, reviled, may be expected to treat you, in spite of all your professions to the contrary, as its real, if not its worst enemies. You may now smile at such a warning; but you will meet it at Philippi. Such a result you can now prevent, if you choose, by taking this cause into your own hands.

7. 'But the gospel breathes peace; and rightly received, it would without any specific application to war, put an end to its woes.'—Then the gospel has never been received in Christendom; for its nations are to this day the most notorious fighters on earth. We are told to make all men Christians, and then wars will cease. What sort of Christians? Such as have been for ages butchering one another by millions! What kind of Christianity? That which has suffered Christendom without rebuke to become a vast nursery of warriors? It is equally true that the gospel alone can put an end to intemperance, slavery and the slave-trade; but was there no necessity for a specific application of its principles to those practices? It is indeed a sovereign remedy for war; but it can cure no moral malady to which it is not applied. All we ask is a right application. It has not for ages been applied to war; and the result is that the standing armies of Christendom have in one century increased from half a million to four millions! How long will it take Christianity at this rate to pacify the world?—'But the millennium *will* bring universal peace.'—Certainly; but how? Without peace? No; the peace of the world can come only by converting men to peace as fast as they are to God.

Heralds of the Prince of Peace! we leave this cause with you. It is emphatically your own; your Master in heaven has entrusted it to your care; its success depends on you more than all other classes put together; the Judge of all will hold you responsible to his bar for the result; and God forbid that his own ministers should prove recreant to this high and sacred trust!

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